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HONEST ADVICE
TO THE
FREEHOLDERS
OF
ENGLAND.

The SECOND EDITION.

L O N D O N :

Printed for J. BARNES, near the *Haymarket*.

(Price Three-pence, or Twenty Shillings *per*
Hundred.)

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LONDON:

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(Hatched.)

TO THE
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OF
ENGLAND.

THE approaching Election of a national Representative in Parliament, and the Contests already begun in several Counties, are the Occasion of my addressing myself to you at this Time; and laying before you the Oath you are liable to take, before you vote at the Election of a Knight or Knights for the Shire, with a few Observations thereupon.

The O A T H.

YOU shall swear (or being one
 of the People called Quakers,
 you shall solemnly affirm) that you
 are a Freeholder in the County of
 , and have a Freehold
 Estate, consisting of
 ,
*(specifying the Nature of such Free-
 hold Estate, whether Messuage, Land,
 Rent, Tythe, or what else; and if
 such Freehold consists in Messuages,
 Lands, or Tythes, then specifying
 in whose Occupation the same are;
 and if in Rent, then specifying the
 Names of the Owners or Possessors
 of the Lands or Tenements, out of
 which the Rent is issuing, or of
 some, or one of them)* lying or be-
 ing at , in the County
 of , of the clear yearly
 Value

Value of forty Shillings, over and above all Rent and Charges payable out of, or in Respect of the same; and that you have been in the actual Possession or Receipt of the Profits thereof, for your own Use, above twelve Kalendar Months, or that the same came to you by Descent, Marriage, Marriage-Settlement, Devise, or Promotion to a Benefice in a Church, or by Promotion to an Office; and that such Freehold Estate hath not been granted, or made to you fraudulently, on Purpose to qualify you to give your Vote, and that the Place of your Abode is at in ; and that you are twenty-one Years of Age, as you believe, and that you have not been polled before at this Election.

This is the Oath, which you are desired to consider SERIOUSLY.

First, You shall swear, that is, you appeal to God, who is infinitely wise, and therefore cannot be deceived; he is also equally just and good, and will not not easily forgive any Deceit that is designed to be put upon him: So that if you declare what is strictly true, your Conduct will be both approved and rewarded. But if what you say in this solemn Manner, be not true, you dishonour and affront God to the highest Degree; by calling him to be the Witness of a Thing which you yourself know to be absolutely false.

This then, is the Nature of the Solemnity you perform, when you lay your Hand upon the Book; I now proceed to what is the MATTER to be sworn.

That you are a Freeholder and have a Freehold Estate, &c. Now a Freehold Estate, according to the Definition of the Laws of
of

of this Country, is an Interest for your *own* or another's *Life*, in the Lands &c. wherefore it is necessary to ask yourself a few Questions.

Is this Estate *truly* and *really* your *own* for your *Life*? (it may be so by Conveyance) but do you in your Conscience *look upon it as your own Property*? Do you know of no *Intention* in the *Granter* when he conveyed it, or in yourself when you accepted the Grant, to *reassign*, *reconvey* or *release* it again? Are you in your Conscience under no *explicit* or *implicit Agreement* or *Obligation* to *reassign*, *reconvey*, or *release* it again? or have you no such *Intentions*? Is this Estate *really*, *honestly*, and *fairly* your *own* for *Life*? without any Condition of *returning it*, in any *Manner* to the *Granter*, or *his Heirs*? If you can upon Consideration of these Questions, satisfy yourself that the Estate is free from any of *these* or the like Conditions, you have an *unquestionable* Right to vote, if not, by swearing you have an Estate for Life, you are in CONSCIENCE *guilty* of PERJURY, and however your Deeds of Conveyance may
acquit

acquit you of the Penalties at a *temporal Bar*, your eternal JUDGE *cannot* acquit you HERE-AFTER.

But you will give me leave to remark, that Circumstances may appear, which though not sufficient perhaps, to ground a Prosecution upon, yet they may be sufficient to cast a Suspicion upon your Character, which with good Men, may make such an Impression as may injure your Credit, and not easily to be wiped off: For Example,

You are upon OATH to set out the *Nature* of your Freehold, and out of *whose* and *what Estate* any *Annuity* or *Rent* (as it is called in the Act) issues; suppose then it should appear, that any one should have granted twenty or more Annuities of forty Shillings each, out of an Estate of *fifty Pounds per Annum*, and voted also himself for *the same Estate*, will not this too clearly shew the Intention of these Annuities? and give Reason to believe they are only formal Grants for a Purpose, and the real Interest of the Grantee much to be suspected.

But

But you will consider further.

You swear you have been in the ACTUAL POSSESSION of the Rents and Profits thereof *for your own Use*, for above TWELVE KALENDAR MONTHS before you vote. Tho' the Date of your Conveyance may be *twelve Months before you vote*, and a Payment of twelve Months Annuity or Rent might have been made of it; it will be proper for you, to recollect, you swear you *have been in the actual Possession*, wherefore, consider your OATH; and ask your Conscience when the Estate was conveyed? when was the Purchase made or agreed for? when was it first thought of? Can you in your Conscience declare yourself to have been entitled thereto, so as to have had a legal Right thereto, and such a Power over the same, as you could have conveyed the same to another, twelve Months before this Election? If so, you may call yourself *conscientiously* in the ACTUAL POSSESSION, otherwise, whatever Deeds you may produce to ascertain the Dates, or whatever Evidence you may give
of

of *Payment*, it may serve to acquit you of Perjury **HERE**, but your own Conscience will **CONVICT** you **HEREAFTER**.

I shall add one Observation or two more, which I hope may be of Use on this Occasion, and these are all I shall trouble you with upon this Oath.

You swear that this Estate or Freehold has not been granted or made to you **FRAUDULENTLY**, ON PURPOSE to qualify you to give your Vote.

To consider this, it will be necessary to search for the Meaning of the Word *Fraudulent*, and I apprehend, it imports in this Place *a Fraud, which arises from a Conveyance of an Estate, for which either a valuable Consideration has not been paid, or not actually sold, but only conveyed so as to vest a visible Freehold in the Grantee for the Purposes of Election, without vesting the actual Property ; but upon Condition of not retaining it, or for reconveying or selling the same back again, as soon as the Purposes of Election*

tion are answered, nor to receive any Profit from the Issues thereof: Every one of which Circumstances are certainly *fraudulent* in the Granter, and equally so in the *Grantee* who *accepts* or *takes* the Grant thereupon, and although a valuable Consideration should (by the Deeds) appear, and all the Forms of Law strictly pursued to assure a Freehold Estate in the Thing granted, yet a Purchaser, who takes it upon *these* or *any* of *these* Conditions, votes in Pursuance thereof, and swears it is not granted *fraudulently*, is guilty of PERJURY, for the *Grant* itself is FRAUDULENT, the Grantee has not a *real, just, and equitable Right* in the *Estate*, and the Grant is a *Fraud upon*, and DECEIT of the Judgment of the *Sheriff*, it is a *Deceit of the Electors* and a Deceit upon the *Publick*.

I would therefore ask you the Voter.

Was the Estate you vote for, conveyed to you *actually* as appears by the Deeds and *at that Time* the Deeds bear *Date*? Can you in your *Conscience* say, the Estate is *truly*,
C *actually*

actually and honestly purchased by you? Have you a real and actual Interest in this Estate? Do you intend to retain it? Or is it only to be kept by you for the Purpose of ELECTION, and parted with again as soon as that Purpose is answered? Can you say you have paid a real, actual, and valuable Consideration for the same, and are not under any Contract, Agreement or Obligation, expressed or intended to reconvey, or sell it back again, when the Purposes of Election are over? Can you say you are really, actually and truly seized thereof, and that it is in your Conscience liable to your just Debts, and you have a full Power over it? Can you say, in your Conscience, that, (at the Time of the Purchase you intended to keep it for your LIFE?) These are Questions you are to ask yourself, before you take this Oath, and if you can answer them fairly and honestly, agreeable with the Deeds of Conveyance, you certainly have an honest, legal and conscientious Right of Voting, but if your Conscience doth not answer properly in every one of these Circumstances, this Freehold is granted FRAUDULENT-

LY ON PURPOSE TO QUALIFY YOU TO
GIVE YOUR VOTE; and however your
Deeds and Evidences may acquit you of *Per-*
jury here, GOD CANNOT ACQUIT YOU
HEREAFTER.

Left what I have wrote before may be
construed to extend to the *common Free-*
holder only, give me leave to assure you, it
is intended to GRANTERS as well as GRAN-
TEES, and I will only add this, that al-
though a GRANTER may think himself not
guilty of *Perjury*, because he doth not *actu-*
ally take the Oath. Yet I apprehend, if he
reflects with himself, he will in Conscience
think *he is equally guilty* with the GRANTEE,
in *every Perjury he commits on this Occasion*,
wherefore, I would hope the GRANTER
will before he comes to execute any one of
these *fraudulent Conveyances of Freeholds*, he
would consider and ask himself a few Ques-
tions.

Do not I, who know the true Intent and
Meaning of the Law, know also that the

Estate I now grant is made to *serve* the *Purpose* of the *Election* ? Do not I know, I do not PART *with my Property*, but TO SERVE this Purpose ? Do not I know, that this Estate is not *actually, really and truly an Estate* for Life, sold to the *Grantee* ? Let him ask himself these Questions, and if his Conscience answers him, *he has not*, nor DID INTEND TO PART WITH HIS PROPERTY, but only to shew a *specious visible (though imaginary)* Title to the Estate, and that he expects, or has Reason to DEPEND upon its being *reconveyed* or *resold* to him again : If this be the Case, let him remember he is the Occasion of this FALSE OATH of the ELECTOR, and there is no Difference between ACCESSARIES and PRINCIPLES in Perjury in the Sight of God.

I have only this farther to observe, (I thank God) the middle Sort of PEOPLE of this KINGDOM are not yet so far abandoned, as
to

to have cast off all Regard and Esteem for an Oath, and whatever Dependance they may have upon a GREAT MAN, they will do well to consider they have a much greater upon an almighty and tremendous God ; they, I dare say, will not risque their Hopes of Happiness for the Sake of a Compliment once in seven Years, or forfeit the Countenance and Protection of him, who is the Author of our Beings, and to whom we owe every Moment of our Preservation, nay farther, without whom these very great Men's Countenance could not, in the least avail. I say, they will not, cannot, submit to accept of a Freehold of this Kind, nor can I be persuaded if this Matter be thus considered by Persons of Fortune, in their Country, and who have no Views to the Lucrative (I wish I could not call them unuseful and needless) Offices and Places of Government,

ment, that they will ever be the Means
 of perjuring their honest well-meaning,
 though perhaps, ignorant Tenants and
 Dependents, when their own good Sense
 and Reason must inform them, they
 are in Conscience far more guilty of
 Perjury than those they have imposed
 upon by these **FRAUDULENT CONVEY-**
ANCES.

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F I N I S.

